AN EPISTLE OF TENDER LOVE AND Brotherly Advice

To all the

Churches of Christ

Throughout the World,

Who are gathered into the one Living Faith, and walk in the Light, and therein have their Fellowship one with another.

From a Friend and Brother in the same Fellowship, who hath long Travailed, and still Travails for Zion's *Prosperity, and for the gathering* Zion's *Children out of* Egypt *and Darkness, that they may walk and dwell in the Light of* Zion's *Saviour, which is Christ the Lord;*

Whose outward Name is Stephen Crisp.

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An Epistle of Tender Love and Brotherly Advice to all the Churches of Christ throughout the World, &c.

DEarly beloved *Friends* and *Brethren*, gathered out of the World by the Eternal Arm and Power of the mighty God, to bear his holy Name in your Generation; my Love and Life in the fellowship of the Universal Spirit salutes you all, and my Prayer to God is, you may be kept stedfast and unmoveable in the Grace of God, and in the Communion of his holy Spirit, that ye may bring forth Fruit in abundance, according to the abundant Mercy and Grace bestowed upon you, to the Glory of God, and to your mutual Joy, Comfort and Edification.

And that you may so do, let your Eye be kept daily to the Lord, and behold and take notice of the wondrous Works that he hath wrought in you, and for you, since the Day ye were first quickened by his *immortal Word*, and stirred up to seek after him, and to wait upon him; how good and gracious he hath been to you, in bringing you from the barren Mountains, where your Souls languished for the heavenly nourishment, where you knew not the Lord, nor one another, but were without a Comforter, or any to sympathize with you in your Mournings: Oh, how hath he pitied your Groanings, and had Compassion on your Sighings; and brought you into acquaintance with those that were in the like Exercises; and then he taught you to believe on him that was able to help you: And those that were thus taught of the Father, and felt his drawing Cords of Love prevailing upon them; these came to Christ their Saviour, and in him began to feel a Unity one with another, in the Faith you had received in him; whereby you believed he would give you of his Spirit to teach and guide you in the way of Truth, Righteousness and Peace; and thus was the Foundation of your Holy Communion laid, and a lively hope raised in each particular Soul, that he that had begun this blessed Work would carry it on;

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and this Hope made you that ye were not ashamed to make a publick profession of his Name before the World, but chearfully to take up his Cross, and deny your selves of your former Pleasures, Friendships and Delights of this world; this Hope hath been your support in many sharp Tryals, and bitter Combates you have had with the Enemy of your Soul's peace within, and with the Enemies of God's holy Way and Truth without; and in all your Conflicts you have found him nigh at hand, to put forth his Power on your behalf, as you have depended upon him for his assistance; and by these Experiences of his goodness your Faith hath been strengthened; and by the same *Word of Life* that quickened you, many more have been reached unto, so that you have seen a daily addition of strength in the perticular, and also an addition to your number, to your great Comfort and Incouragement; and many have come to wait upon the Lord among you, and many are daily Inquiring after the Way to *Zion*, with their Faces thitherward. These things are worth your Remembrance, and serious Considerations, that you may look upon these great Mercies, as obligations upon your Souls to walk humbly before the Lord, and to be devout and fervent in your Testimony, for that God that hath done thus great things for you.

And *Friends*, consider of the great Works that this mighty Arm of the Lord hath brought to pass in the general, as well as in the particular; how many Contrivances have been framed, and Laws and Decrees made to lay you waste, and to make you cease to be a People, and how have the Wicked rejoyced thereat (for a season) crying, *Ah, ha; thus would we have it; they are all now given up to Banishments, to Imprisonments, to Spoils and Ruins; now let us see if that Invisible Arm they trust in can deliver them.* Oh Friends! how hath your God been your support in the midst of all these Exercises? and when he hath pleased, how hath he quieted the sharpest Storms, and turned back the greatest Floods and Torrents of Persecution that ever you met; and how hath he confounded his and your Enemies, and brought Confusion upon the Heads of them that sought your hurt: Was not these things wrought by the Power of God? Did your Number, your Policy, your Interest, or any thing that might be called your own, contribute any thing to these your great Preservations and Deliverances? If not, then let God have the Glory, and Acknowledge to his praise, These have been the Lord's doings, and are marvellous in our Eyes.

Again,

Again, *Dear Friends*, conſider how the Wicked One hath wrought in a Myſtery among your ſelves, to ſcatter you, and to lay you waſte from being a People as at this Day; how many ſeveral ways hath he tryed, raiſing up men of perverſe minds, to ſubvert, and to turn you from the Faith, and from the Simplicity that is in Chriſt Jeſus our Lord, and to ſeparate you from that Inviſible Power that hath been your ſtrength, and to ſeperate you one from another; and by ſubtile Wiles, to lead into a falſe Liberty above the Croſs of Chriſt; and ſometimes by ſowing Seeds of *Hereſie* and *Seditions*, indeavouring to corrupt the minds of whom they could with pernicious Principles; but Oh, how have their deſigns been fruſtrated, and the Author's thereof confounded and brought to nought; and how have you been preſerved as a Flock under the hand of a careful Shepherd, even unto this day, which miniſters great cauſe of Thanksgiving unto all the Faithful, who have witneſſed the working of this preſerving Power in their own particulars.

Alſo, *My Friends*, it is worth your Conſiderations, to behold how that by this Inviſible Power ſo many faithful Watch-men are raiſed up upon the Walls of your *Zion*, that in moſt of your Meetings there be Men and Women, upon whom God hath laid a concern, to be taking care for the good of the whole, and to take the overſight upon them, to ſee all things kept in good and decent Order, and to make due Proviſion, for the Comforting and Relieving the Neceſſities of the Needy and Diſtreſſed, that nothing be lacking to make your way comfortable; and theſe have not been, nor are brought under this charge by any act of yours, but God hath raiſed up *Paſtors* and *Teachers*, *Elders* and *Deacons* of his own Election and Choice, and bowed their Spirits to take upon them the Work and Service to which they are appointed, for the Lord's ſake, and for the Bodies ſake, which is the Church, to whom it may truly be ſaid, as in the 20th Chapter of *Acts*, Verſ. 28. *Take ye heed to the Flock of God, over which the Holy Ghoſt hath made you Overſeers*, &c. And ſuch ought to be hearkened to in the diſcharge of their Truſt, as thoſe that muſt give an Account to him that called them, and gifted them for their ſeveral Works and Services in the Church.

And by theſe Ways and Means hath the Lord eſtabliſhed among you a Heavenly Govetnment, and built as it were a Hedge about you, that ye may be preſerved from Generation to Generation, a People fitted for the Glory that is, and ſhall daily more and more be re-

revealed among and upon the Faithful, who delights in that Power that called them to be Saints, and to bear a Profession for the holy Name of God against the many Names and Ways that men in their changeable minds have set up, that the Name of the Lord alone may be exalted.

And *dear Friends* and *Brethren*, I intreat you, that the Considerations of these great and weighty things which God hath wrought for you, and among you, may have that deep and weighty Influence upon your Souls, that ye may find your selves ingaged to answer the love and mercy of God in your Lives and Conversations, and in all you have to do in this World, that ye may shew forth the Honour of God in all things, that the Light which hath shined in you may shine forth through you unto others, who yet sit in darkness, that all men may know by your Innocent and Harmless Conversations, and by your close keeping to the Lord, that ye are a People who are assisted and helped by a supernatural Power, which governs your Wills, and subjects them to his blessed Will, and that guides and orders your Affections, and sets them upon heavenly and divine Objects, and that gives you Power to deny your own private Interests, where they happen to stand in Competition with the Interest of Truth; for these, and these only, will be found the true Disciples of our Lord Jesus Christ, who can deny themselves, take up a Cross daily, and follow him in the guidance of his Regenerating Power, which brings Death upon self, and crucifies the old Nature, with its Affections and Lust, and raiseth up a Birth in you, that hath a holy Will, and desire to serve the Lord, and do his Will in the Earth; and such as these are Instruments in the hand of God for him to work by, & to do Works of Righteousness, of Justice, of Charity, & all other the Vertues belonging to a *Christian* Life, to the Honour of God, and for the comfort and benefit of his Church and People.

And all you *dear Friends*, upon whom the Lord hath laid a Care for his Honour, and for the Prosperity of the Truth, and gathered you into the good Order of the Gospel, to meet together to manage the Affairs thereof; Take heed that you have a single Eye to the Lord, to do the Lord's business in the leadings of his Spirit, which is but one, and brings all (that are given up to be governed by it) to be of one Mind and Heart, at least in the general purpose and service of those Meetings; although through the diversity of Exercises, and the several degrees of growth among the Brethren, every

not every one may not see or understand alike in every matter, at the first propounding of it; yet this makes no breach of the Unity, nor hinders the Brotherly-kindness, but puts you often upon an Exercise, and an inward travailing to feel the pure peaceable Wisdom that is from above, to open among you, and every ones Ear is open to it, in whomsoever it speaks, and thereby a sence of Life is given in the Meeting, to which all that are of a simple and tender mind, joyn and agree: But if any among you should be contrary minded in the management of some outward Affair, relating to the Truth, this doth not presently break the Unity that ye have in Christ, nor should weaken the Brotherly-Love, so long as he keeps waiting for an understanding from God, to be gathered into the same sence with you, and walks with you according to the Law of Charity; such a one ought to be born with, and cherished, and the Supplications of your Souls will go up to God for him, that God may reveal it to him, if it be his Will, that so no difference may be in Understanding, so far as is necessary for the good of the Church, no more than there is in matters of Faith and Obedience to God: For my *Friends*, it is not of absolute necessity that every Member of the Church should have the same measure of Understanding in all things; for then where were the duty of the strong bearing with the weak? then where were the Brother of low degree? where would be any submitting to them that are set over others in the Lord, which all tends to the preserving Unity in the Church, notwithstanding the different measures, and different growths of the Members thereof; For as the Spirit of the Prophets are subject to the Prophets, so are the Spirits of all that are kept in a true subjection to the Spirit of Life in themselves, kept in the same subjection to the sence of Life given by the same Spirit in the Church; and by this means we come to know the one Master, even Christ, and have no room for other Masters in the matter of our obedience to God; and while every one keeps in this true subjection, the sweet Concord is known, and the Oyl is not only upon *Aaron's* Head (though it be poured on thee) but it reacheth the Skirts of his Garment also; and things are kept sweet and savoury, and ye love one another from the greatest to the least in Sincerity, and (as the Apostle saith) *without Dissimulation*; and this Love excludes all *Whisperings of evil things*; all *Back-biting*, *Tale-bearing*, *Grudg...gs* and *Murmurings*; and keeps Friends minds cleane one toward another,

waiting

waiting for every oppertunity to do each other good, and to preserve each others reputation; and their Hearts are comforted at the sight of one another; and in all their affairs, both relating to the Church, and to the World, they will be watchful over their own Spirits, and keep in the Lords Power, over that nature and ground in themselves that would be apt to take an offence, or construe any Word or Action to a worse sence than the simplicity thereof, or the intention of the other concerned will allow of.

And whereas it may often fall out, that among a great many, some may have a different Apprehension of a matter from the rest of their Brethren, especially in outward or temporal things, there ought to be a Christian Liberty maintained for such to express their sence, with freedom of mind, or else they will go away burthened; whereas if they speak their minds freely and a Friendly and Christian Conference be admitted thereupon, they may be eased, and oftentimes the Different Apprehension of such a one comes to be wholly removed, and his understanding opened, to see as the rest sees; for the danger in society doth not lie so much in that, some few may have a differing Apprehension in some things from the general sence; as it doth in this; namely, when such that so differ do suffer themselves to be lead out of the bond of Charity, and shall labour to impose their private sence upon the rest of their Brethren, and to be offended and angry if it be not received; this is the Seed of Sedition and Strife that hath grown up in too to many, to their own hurt.

And therefore my *dear Friends*, beware of it, and seek not to drive a matter one in fiercenes or in anger, nor to take offence into your minds at any time, because what seems to be clear to you is not presently received; but let all things in the Church be propounded with an awful Reverence of him that is the Head and Life of it; who hath said, *Where two or three are met in my Name, I will be in the midst of them*; and so he is, and may be felt by all who keep in his Spirit; but he that follows his own Spirit feel nothing, as he ought to see it. Therefore let all beware of their own Spirits and natural Tempers (as they are sometimes called) but let all keep in a gracious Temper, then are ye fit for the service of the House of God, whose House ye are, as ye keep upon the Foundation that God hath laid; and he will build you up, and teach you how to build up one another in him, and as every Member must feel Life in themselves, and all from one Head; this Life will not hurt it self in any, but be tender of the

Life

Life in all; for by this one Life of the WORD ye were begotten & by it ye are nourished and made to grow into your several Services in the Church of God; it is no man's learning nor artificial acquirements, its no mans Riches nor Greatness in this World; it is no man's Elequence & natural Wisdom that makes him fit for Government in the Church of Christ, unless he with all his Indowments be seasoned with the Heavenly Salt, and his Spirit subjected, and his Gifts pass through the Fire of God's Altar, a Sacrifice to his Praise and Honour, that so Self be crucified and baptized in Death, and the Gifts made use of in the power of the Resurrection of the Life of Jesus in him; and when this great Work is wrought in a man, than all his Gifts and Qualifications are sanctified, and they are made use of for the good of the Body, which is the Church, and are as Ornaments and Jewels, which serves for the Joy and Comfort of all, who are partakers of the same divine Fellowship of Life in Christ Jesus our Lord; and thus comes many to be fitted and furnished to good Words, and to good Works, which are brought forth in their due Seasons, for Edification, and building up the Weak, and for repairing the decayed Places, and also for defence of them that are feeble, that hurtful things may not come near them.

Oh *Friends*, great is the Work the Lord hath called you to, and is a fitting you for, who innocently wait upon him; and the Lord hath opened my Heart unto you, and laid it upon me, to exhort and beseech you to have a care that ye quit your selves as ye ought, in what God requires of ye; and for the more particular expressing what lies before me in the matter, I shall set down a few particular Observations for your benefit and advantage; and my Soul's desire is, that my labour of Love may have a good Effect in all your Bosoms, that God may be honoured thereby. And Friends, ye know the chief Business, to which ye are called in your particular Men and Womens Meetings is under these two Heads, Justice and Charity; the first, to see that every one hath right done him, and the other to take care there be nothing lacking to the Comfort of the Poor that are made partakers of the same Faith with you.

And when ye meet about these things, keep the Lord in your Eye, and wait to feel his Power to guide and direct you, to speak and behave your selves in the Church of God, as becomes the peace-

reflection upon each others words; for that will kindle up heats, and create a false fire: and when one takes a liberty of a sharp word spoken out of the true fear and tenderness, it oftentimes becomes a Temptation to another, and if he hath not a great care it will draw him out also, and then the first is guilty of two Evils, first being led into a Temptation, and then secondly, he becomes a Tempter to others. Therefore all had need to be upon their Watch, neither to tempt, nor be tempted; and let none think it a sufficient excuse for them that they were provoked; for we are as answerable to God for every evil Word spoken upon Provocation, as without Provocation; for, for that end hath the Lord revealed his Power to us, to keep and preserve us in his Fear and Counsel in the time of our Provocations; and therefore if any man through want of watchfulness, should be overtaken with Heat or Passion, *a soft Answer appeaseth Wrath*, saith the Wise Man; and therefore such a time is fittest for a soft Answer, lest the Enemy prevail on any to their hurt, and to the grief and trouble of their Brethren; for it is the proper duty of Watch-men and Overseers, to spare the Flock, that is, let nothing come nigh them that will hurt them, and wound and grieve them; nay, the good Apostle was so careful over the Flock of Believers, that if there were any doubtful matters to be disputed of, he would not have them that were weak in the Faith at such Disputes, much less ought them that are weak to see those that are strong descend from their strength, and go into the weakness where they are not able to bear, for that is certainly the weak that cannot bear: those that really live in the Strength and Power, they can bear even Burdens for them that cannot bear their own. The Apostle in the place before mentioned, when he sent for the Elders of *Ephesus* to *Miletus*, and left a Charge with them, before he said, *Take heed to the Flock of God*; he said, *Take ye heed to your selves*: And indeed we are none of us like to discharge our selves well towards others, but by taking heed to our selves, to be kept in that sober innocent frame of Spirit, which the Truth calls for.

In the next place, my *dear Friends*, when ye are called upon in point of Justice, to give a Sentence of right between Friend and Friend; take heed that neither Party get possession of your Spirit afore-

afore-hand, by any way or means whatsoever, or obtain any Word or Sentence from you in the absence of the other party, he not being yet heard: there is nothing more comly among men than Impartial Judgment: Judgment is a Seat where Interest, nor Affection, nor former Kindnesses may come; we may make no difference of the worthiness or unworthiness of Persons in Judgment, as we may in Charity; but in Judgment, if a good man, being mistaken, hath a bad case, or a bad man a good case, according to his case must he have Sentence: It was a good saying, *He that judgeth among Men, judgeth for the Lord, and he will repay it.* Therefore let all be done as unto the Lord, and as ye are willing to answer it in his presence; and although some may for a time be discontent thereat, yet in time God shall clear up your Innocency as the Sun at Noon-Day; and they that kick at sound Judgment, will find but hard work of it, they do but kick against that which will prick them; and however, such through their wilfulness, and their abounding in their own sence may hurt themselves, yet you will be preserved, and enjoy your Peace and Satisfaction in the discharge of your Consciences in the sight of God.

And as concerning practical *Charity*, ye know its supported by Liberality, and where Liberality ceaseth, Charity waxeth cold, yea, so far ceaseth; where there is no Contribution, there is no Distribution; where the one is sparing, the other is sparing; and therefore let every one nourish Charity in the Root, that is, keep a Liberal Mind, a heart that looks upon the Substance that is given him, as really bestowed upon him for the support of Charity, as for the support of his own Body; and where People are of this mind, they will have a care of keeping back any of God's part, for he hath in all Ages in a most singular manner espoused the Case of the Poor, the Widow and Fatherless, and hath often signified by his Prophets and Ministers, a special charge upon Rich Men that had this World's Goods, that they should look to it that they were faithful Stewards of what they possest, and that they might be found in good Works, and might not suffer their Hearts to so cleave to uncertain Riches, as to neglect the Service God had given them the things of this Life for, either to give them up when called for in a Testimony for his worthy Name, or to Communicate of them to those that were in necessity.

Now as concerning the necessities of the Poor, there is great need of Wisdom when ye meet together about that Affair; for as I said before, tho' the worthyness or unworthyness of Persons is not to be considered in Judgment, yet in this it is; and you will find some that God hath made Poor, and some that have made themselves Poor; and some that others have made Poor, which must all have their several Considerations, in which you ought to labour to be unanimous, and not one to be taken up with an affection to one Person more then another, but every one to love every one in the universal Spirit, and then to deal out that Love in the outward manifestations thereof, according to the measure that the Lord in his Wisdom working in you shall measure forth to them.

And as to those who by *Sickness*, *Lameness*, *Age* or other Impotency, are brought into Poverty by the Hand of Providence; these are your peculiar care and objects pointed out to you, to bestow your Charity upon, for by them the Lord calls for it; for as the Earth is the Lord's and the fulness of it, he hath by his Soveraign Power commanded in every Dispensation, that a part of what we injoy from him, should be thus imployed; The *Israelites* were not to reap the Corners of their Fields, nor to gather the Gleanings of the Corn nor Vintage, it was for the Poor; and in the time of the Gospel, they were to lay a part on the *first Day* of the Week, a part of what God had blessed them with, for the Relief of those that were in Necessity; nay, they did not Confine themselves in their Charity to their own Meetings; but had an universal Eye through the whole Church of Christ, and upon extraordinary occasions sent their Benevolence to relieve the Saints at *Jerusalem* in a time of need; and all that keep in the guidance of the same Universal Spirit, will make it their Business to be found in the same Practice of *Charity* and *Good Works*, to do Good, and to Communicate? *Forget not*, saith the Apostle: So they that forget not this *Christian duty*, will find out the Poor's part in the Corners and Gleanings of the Profits of their Trades and Merchandizings, as well as the old *Israelite* did the Corners and Gleanings of his Field; and in the distribution of it, will have a regard to comfort the Bowels of such who are by the Divine Providence of God put out of a capacity of injoying those outward Comforts of Health, and Strength, and Plenty, which others do injoy; for while they are

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partakers of the same faith, and walks in the way of Righteousness with you, submitting themselves patiently to the dispensation of Gods providence towards them; they are of your Houshold, and under your care, both to visit, and to relieve as Members of one Body, of which Christ Jesus is Head; and he that giveth to such Poor, lendeth to the Lord, and he will repay it.

But there is another sort of Poor, who make themselves poor through their sloth and carelesness, and sometimes by their wilfulness, being heady and high-minded, and taking things in hand that are more than they can manage, and make a flourish for a season, and then through their own neglects are plunged down into great Poverty; these are a sort the Primitive Churches began to be troubled withal in the early days of the Gospel; for the Apostle took notice of some that would not work at all, and sharply reproved them, and said, *They that would not work, should not eat*; and these are commonly a sort of Busie-bodies, and meddlers with others matters, while they neglect their own, and runs into a worse way than the Unbelievers, while they profess to be Believers, yet do not take a due care for those of their own Houshold.

The Charity that is proper to such, is to give them Admonition and Reproof, and to Convince them of their Sloth and Negligence; and if they submit to your Reproof, and are willing to amend, then care ought to be taken to help them into a way and means to support themselves; and sometimes by a little help in this kind, some have been reclaimed from the Snares of their Soul's Enemy: But if they will not receive your wholsom Counsel and Admonitions, but kick against it, either in their Words or Actions, Friends will be cleat of such in the sight of God; for its unreasonable to feed them that will not be ruled by you, they break the obligation of Society by their disorderly walking; for our Communion doth not stand only in frequenting Meetings, and hearing Truth preached, but in answering the blessed Principle of Truth, in Life and Conversation, and therein both the Rich and the Poor have fellowship one with another.

There is another sort that are made Poor by the Oppressions and Cruelties of others: These oppressed Poor cries loud in the Ears of the Almighty, and he will in his own time Avenge their Case; but in the mean time there is a tenderness to be extended

to

others, not knowing how soon it may be our turn, and if there be need of Counsel and Advice, or if any Applications can be made to any that are able to deliver them from the Oppressors in such Cases, let all that are capable be ready and willing to advise, relieve and help the distressed; and this is an acceptable Work of Charity, and a great comfort to such in their sharp Afflictions, and their Souls will bless the Instruments of their Ease and Comfort.

And my *Dear Friends*, as God hath honoured you with so high and holy a calling to be his Servants and Workmen in this his great and notable Day, and to work together in his Power, in setting forth his Praise and Glory in the Earth, and gathering together in one the scattered Seed in this and other Nations; Oh! let the dignity of your calling, provoke and incourage you to be diligent Attenders upon his Work and Service you are called to, and let not your concerns in the World draw you from observing the times and seasons appointed to meet together; but you that are Elder set a good Example to the Younger sort, by a due observation of the Hour appointed, that they that come first one time may not by their long staying for others be discouraged, so as perhaps they may be last another time; but when the time is come, leave your business for the Lord's Work, and he will take care your business shall not suffer; but will add a Blessing upon it, which will do more for you then the time can do that may be saved out of his Service.

And when ye have to do with perverse, and froward or disorderly Persons, whom ye have occasion to Reprove and to Rebuke for the Truth's sake, and you find them stout and high, and reflecting upon ye, then is a time for the Lamb's meekness to shine forth, and for you to feel your Authority in the Name of Christ to deal with such a one, and to wait for the pure and peaceable Wisdom from above, to bring down and confound the earthly Wisdom. And in this frame of mind you labour together to pull the intangled Sheep out of the Thicket, and to restore that which is gone astray, to the fold again, if you can; but if you cannot, yet ye save your selves from the Guilt of his Blood; and if such do perish, his Blood will be on his own Head: But on the other hand, if ye suffer their perverse Spirits to enter, and their Provocations to have a place in you, so as to kindle your Spirits into a Heat and Passion, then you get a huff, and are uncapable

to

to do them any good; but Words will break out that will need Repentance, and the Wicked will be ſtiffened and ſtrengthened thereby, and you miſs the Service that you did really intend. Therefore dearly Beloved, keep upon your Watch, keep on your ſpiritual Armour; keep your Feet ſhod with the preparation of the Goſpel of Peace, and the God of Peace will be with you, and crown your Indeavours with good ſucceſs, to your Joy and Comfort, and will bring up his Power over your Adverſaries and Oppoſers more and more, to which many ſhall bow and bend in your ſight; and will bring Shame and Confuſion upon the Rebellious, who harden their Heart and ſtiffen their Necks againſt the Lord, and his Chriſt, and Kingdom, which he will exalt in the Earth, notwithſtanding all that Satan, and all his Evil Inſtruments can do to hinder the growth and progreſs of his bleſſed Truth; for of the increaſe of the Government, and of the Peace of the Kingdom of Chriſt there ſhall be no end.

And now *Friends*, I having cleared my Conſcience of what lay upon me for ſome time, to write unto you by way of Remembrance, and as the Exhortation of my Life unto you, I remain travailing in Spirit for the well-fare of *Zion*: And although the outward man decays, yet in the inward man I am comforted, in beholding daily the great things that our God hath done, and is ſtill doing for them that have their ſole dependance upon him. So committing you to the Grace of God, for your directer and preſerver, in theſe and all your ſeveral Services unto which God hath called you, that by the operations of his mighty Power ye may be kept blameleſs and unſpotted of the World, to his Honour and your Comfort, and to the univerſal Comfort and Edification of the Church, that ſo Praiſes and Thanksgiving may fill your Hearts and Mouths, your Families and your Meetings; for he is worthy, who is our Tower, our Support, the Lord of Hoſt, the King of Saints, to whom be Glory, Honour and Renown through this and all Generations forever and ever; *Amen.*

London, the 15th of the 7th Month, 1690.

From your Friend, and Brother in the Communion and Fellowſhip of the Goſpel of Peace and Purity,

Stephen Criſp.

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[illegible] more and more, to which many shall [illegible]
your [illegible]; and will bring Shame and Confusion [illegible]
[illegible], who harden their Heart and [illegible]
Lord, and his Christ, and Kingdom, which he will [illegible]
Earth, notwithstanding all that Satan, and all his [illegible]
[illegible] can do to hinder the growth and progress of his [illegible]
[illegible] for the increase of the Government, and of the Peace
of the Kingdom of Christ there shall be no end.

And now [illegible], I having cleared my Conscience of what lay
upon me for some time, to write unto you by way of Remem-
brance, and as the Exhortation of my Life unto you, I remain tra-
[illegible] in Spirit for the well-fare of [illegible]. And although the out-
ward man decays, yet in the inward man I am comforted, in [illegible]
[illegible] daily the great things that our God [illegible] done, and is still [illegible]
[illegible] them that have their sole dependance upon him. So commit-
ting you to the Grace of God, for your directer and preserver,
[illegible] and all your several Services unto which God hath called
you, that by the operations of his mighty Power ye may be kept
[illegible] and unspotted of the World, to his Honour and your
Comfort, and to the universal Comfort and Edification of the
Church, that so Praises and [illegible] giving may [illegible] your Hearts
and Mouths, your Families [illegible] Meetings; for he is worthy
who is our Power, our Support, the Lord of Host, the King of
Gloria, to whom be Glory [illegible] Renown through this and
[illegible] Generations forever [illegible]

London, the 19th of the [illegible] Month, 1690.

From your Friend, and Brother in the Communion and Fellowship of the Gospel of Peace and Parity,

Stephen Crisp.

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